THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

The Trust of Life.

HOWEVER trivial the effect of our lives upon the sum total of things may seem to us, it is quite obvious that we are not here merely to feel the thrill of life and to pass on that meaningless thrill to our children. We are here that certain things may be done, things whose doing God requires. It is not for us to say that they are insignificant. He has counted them significant enough to make us for their accomplishment. Our hour has come. The deeds are waiting for our doing them, and God has trusted us not to fail. To take our labor thus is to pass from being artisans and to become artists under the Master Worker; for the real distinction between these two has nothing to do with the kind of work, but with the spirit in which it is done and the thoughts that lie behind it. The crucial question is whether we shall do our day's work as mere drudges, whose main interest is in counting the hours till evening, or as those who are fulfilling a high commission. In that lies the secret of strenuousness and of perfect workmanship. If the task be undertaken as but part of an unintelligible necessity that urges us on, it will give us for our watch-word only the dreary assurance that "the sooner it's over, the sooner to sleep." If it be undertaken as a mere enterprise of our own, the doubt of its importance will, sooner or later, sap our energies. But if we are sure that the Master of life has trusted us to do something in the world which no other but ourselves can do, then labor is freed from its heaviness and its dangers. The grumbling of some, the petty jealousy of others, the self-indulgence of others, will cease to wound or tempt. It is not to them, nor to any of those who misunderstand you, that you labor. Quietly and patiently do your day's work with all your might, remembering only that it is God's trust to you, and that you must keep faith with Him.—John Kelman, in "Honour Towards God."

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 24, 1904

A MOVEMENT FOR A MEMORIAL OF A GREAT EDUCATOR.

"If the money spent by the Amercian Board of Foreign Missions and the devoted services of the missionaries of that board in the Hawaiian Islands had produced nothing but General S. C. Armstrong, it would have been money and service well expended." So writes Bishop Restarick of Honolulu. The bishop is now using for educational purposes the house in which Armstrong passed the early years of his life and in which with white face and quivering lips he knelt beside the lifeless body of his father and vowed to live for God and man, thus fulfilling that father's oft-repeated prayer. His sister, Ellen Armstrong Weaver, writing of this, says: "He thought to wear his father's mantle in the pulpit, but his ministry included the Indian and the Negro races. The world knows how he kept his vow and became the forerunner of a new and better way for two races by industrial and educational development." The old house, with two acres of land, which stands on one of the principle streets of Honolulu, next to the residence of ex-Queen Lilliukalani, Bishop Restarick wishes to buy and make into a permanent memorial of General Armstrong, using it, as now, for educational purposes. He says: "Hawaii gave General Armstrong to the United States. I ask the people to erect a memorial to him in Hawaii. It would be a graceful thing for the Episcopal church to honor the son of a missionary of the American Board. It would have more than a local significance. It would be a sign of the passing of the days of misunderstanding and almost animosity which hindered work here as elsewhere. Many of the sons and daughters, the grandchildren and great grandchildren of the old Hawaiian missionaries, are now churchmen and church-women."

Among the persons interested in the success of this movement is Booker T. Washington, who has said concerning the benefit to him of Hampton Institute: "First of all was contact with a great man—General Armstrong, who was in my opinion the rarest, strongest and most beautiful character that it has been my privilege to meet."

It was from the work of the mission schools of Hawaii that help came to Gen. Armstrong at the close of our civil war in formulating his plans for the colored people. It was there that he learned, as he himself once said, through the teachers who were wielding an almost world-wide influence, that the work of a teacher though small and obscure may be the greatest a man can do. It was in Hawaii also that he saw what education could do for a lowly people, and there was he given that bent that led him when the need and the opportunity came to devote himself to the Negroes and the Indians in the United States.

We hope that this movement on the part of our Episcopalian brethren will succeed, and that the old "Stone House" will be made to stand as an enduring memorial of this prince among men—General Samuel Chapman Armstrong.

JACK LONDON AND JAPAN.

Jack London has been lecturing hereabouts and has been telling some things which have led a writer on an Oakland paper to say: "And what a picture it was! It showed the intense hatred and bitter contempt of the Japanese for the white man. It made your blood boil at the way the white men were treated by the high caste Japanese, and by the scum of the earth in Tokio. The indignities the white men had to suffer, made you realize the wide gulf that must always remain between the yellow and the white races. There is not much brotherhood possible, for all our friendly overtures. Jack London showed that the Japanese are still in the semi-savage state, with a little veneer of civilization—but throughout the length and breadth of Japan there is a contempt, an abiding hatred of the white man that makes itself felt whenever the Japanese feel that they have the upper hand."

What nonsense! We prefer some other authority as to the feeling the Japanese have toward white people. Jack London went to Japan and Korea as a war correspondent. Wisely the Japanese had established a strict censorship as to war news. London set himself up in opposition to that censorship. He wanted to have things quite otherwise. Of course he encountered the enmity of the Japanese ; naturally they felt that such information as he wished to give out through the newspapers would make their struggle with Russia more difficult and might even lead to their defeat. Whether with intent or not he was accordingly an enemy. He had his choice to obey the Japanese mandates or get out or be put out. And when his departure occurred it came near being "a put out." Missionaries and others long resident in Japan say that there is since the beginning of the war in general a better feeling on the part of the Japanese for the people of the United States and Great Britain than ever before. And the feeling was never at any time in recent years such as this report of Jack London's lecture represents it as being at the present time. Jack London has written so much fiction that startling fictions now creep into his lectures.

The Religious World.

The London illustrated News devotes a whole page to picturing the Archbishop of Canterbury and Booker T. Washington visiting the slums of New York, and reports the Archbishop as saying that the New York tenements are not so bad as the worst parts of Whitechapel.

In the library of the Hon. George R. Wendling, the noted lecturer, are to be seen fifty-two "Lives" of Christ, all of which were carefully read by him before he wrote his great lecture, "The Man of Galilee." It is said that Wendling's greatest lectures form a series in which is embodied the result of a life study of the problem of Modern Doubt. He is preparing these for the press.

Pasteur Wagner, author of "The Simple Life," had a strenuous Sunday not long ago in this country, filling twelve engagements on that one day. Wagner speaks of himself as "a pagan and an ancient, a child of nature come to God through Christ." He says: "At the very heart of the Christian faith, the most sublime of its teachings, and to him who penetrates its deepest sense, the most human, is this: To save lost humanity, the invisible God came to dwell among us, in the form of a man, and willed to make himself known by this single sign: Love." Of miracles, dogmas, forms, which worried him once, he says they worry him no longer, that across them all he sees only one thing—man in search of God, God in search of man.

The most beautiful tribute to the Jews ever written is in all probability by the well-known lecturer and orator, George R. Wendling. It is a literary gem, and is as follows: "There is not a drop of Jewish blood in my veins. I am not connected with the Jews by the marriage of any near or distant kinsman. I owe no Jew a dollar and no Jew owes me. Among all my personal or intimate friends I cannot name one single Jew. I speak, therefore, from the vantage ground of absolute independence and impartiality. It is a splendid race—splendid in their patience, in their love for one another, in their endurance, in their sagacity and temperate habits, in their intellectual resources, and splendid in their inflexible adherence to their Mosaic ideals. Do you want an aristocracy of blood and birth? The Jews, then, are the purest-blooded people and have the best-established descent in the world. Neither did Mirabeau in the French Assembly nor Patrick Henry in the House of Burgesses, nor did Sam Adams in old colonial days, ever say a more thrilling thing than Disraeli said in the English Commons in reply to O'Connell's charge that he was a Jew: 'Yes, I am a Jew! And when the ancestors of the right honorable gentleman were brutal savages in an unknown island, mine were priests in the temple.' Do you seek an aristocracy of talent? The great church historian Neander was a Jew; Napoleon's marshals, Soult, and Massena, were Jews; Gambetta was a Jew; Galileo, sweeping the heavens with the first telescope, was a Jew; the brilliant and cynical Heine was a Jew; and—but the world's roll of great soldiers, authors, musicians, painters, poets, philosophers and financiers, contains more Hebrew names than I could recite in many hours. Are you looking for an aristocracy of wealth? The combined financial power of the Jews in Europe can prevent the floating of any national loan which may be put upon the markets of the world. It is a spurious, false Christianity that hates Jews. The mystery of the Incarnation found expression in the flesh and blood of a Jew, and therefore, in a sense, we worship a Jew. We get our ten commandments—the very foundation of our civilization—through the Jews. We sing Jewish psalms, we are uplifted by the passion and poetry of Jewish prophets, and we rely on Jewish biographies for the only history we have of Christ. We get our Pauline theology from a Jew, and we catch our earliest glimpse of the next world through the sublime apocalyptic vision of a Jew. Then, forsooth, we Christians turn about and sneer at Jews."

An event of considerable interest in religious circles in Brooklyn, New York, a few days ago was the reception given to the Rev. Dr. Cleland B. McAfee, the new pastor of the Lafayette Avenue church. Dr. Cuyler, who built the church and was its pastor for thirty years, was present. Dr. Gregg, who succeeded Dr. Cuyler, was also in attendance, going from the theological seminary work at Pittsburg for this purpose. Dr. Cuyler said concerning the church that it had always stood for civic purity, that the Stars and Stripes floated from its spire during the last year of our civil war and flashed and blazed its message of loyalty. The church, he said also, had always stood for Christian brotherhood and for a hard-working, money-giving, missionary-extending, warm-hearted, active, soul-saving Christianity. Oscar Strauss, a member of the church, said that Washington was regarded as the center of the political life of the country, New York of the financial and commercial, Brooklyn as the center of spiritual life. There is reason for this, he continued, when it is remembered that its pulpits have been filled by such men as a Storrs, a Beecher, a Hall and a Cuyler. "This reason has been voiced not only over this land but across the seas. In those trying times when we needed a great preacher to tell England why she should remain neutral and be made to understand the issues of the war, a great preacher from Brooklyn was sent." Mr. Strauss said further: "It is the great principle of religious liberty stimulated by the Pilgrims that is fast gaining ascendency around the world. New truths are daily breaking out of God's word. Men are preaching broad brotherly, catholic religion, piety and peace, not passion and prejudice. They are preaching of faith and hope, and with a charity embracing a religion broad enough to encompass us all, and not mere ecclesiasticism. We are all coming nearer together, nations as well as individuals, and we are referring our differences to the tribunal of The Hague. So the entire people should come together without regard to race, creed and color. It is not enough that it be put upon the statute books. It should be engraven upon all our hearts, and we would no longer have to witness such a thing as happened only the other day, when the President of the United States was unjustly censured for inviting to lunch, and sitting down with him, one of the great men of the country who is giving his life for the uplifting of his fellow men, and whose great work is recognized and applauded the world over."

In order that we might give our printing office employees' opportunity to observe Thanksgiving it was necessary to go to press this week a day earlier than usual. Church news and other articles omitted this week will be given next week.

THE EVANGELISTIC NOTE IN PREACHING.

An Address by a Noted English Preacher.

The Rev. W. J. Dawson of London gave an address on this subject at Hartford Theological Seminary a few days ago, a report of which an Eastern correspondent has kindly furnished us.

Mr. Dawson based his address on the story, in Luke, of the lost sheep, emphasis being placed on the words: "What man of you having an hundred sheep, and having lost one would not leave the ninety and nine and go out and find the one which was lost?" He spoke in part as follows:

"Two things I must mention as of pressing importance. 'The New Evangelism' is not especially easy. Speaking generally it would seem to me that the work has often been let to those without the fullest culture. All over the world here is a tendency to look upon an evangelist as an inferior person, and that the function of an evangelist lies outside the work of the regular minister. Without any captious criticism, I say that the work of the evangelist has not of late years been associated with the fullest scholarship. The work of the evangelist is worthy of the highest scholarship with which the great God has endowed man. The whole question is that we want to have evangelism plus culture. The fullest light of modern truth and scholarship is what the evangelist should have. It is not necessary to emphasize some hard and fast rule of inspiration, to insist upon the inspiration of every dot and comma of scripture, and a special idea of the book of Jonah. The emphasis does not lie there. It lies in a clear, positive, great evangel. Truth has never been injured by Bible criticism and never will be.

"John Wesley himself was one of the great scholars of his time. He wrote histories, was a linguist, published grammars, edited novels and yet he preached by the wayside. He welcomed everything new and fresh in the growing truth of his day, and yet he was a man of the people, and delighted in preaching to the common people. The natural conclusion is this, that the higher intellect a man has, the better fitted he is to be an evangelist. The newest science, the latest philosophy, every faculty should be given entire to the service of Jesus Christ. The man who brings the ripest intellect and the highest scholarship into use is the best able to impress his audience. First of all evangelism should not be given over entirely to the unattached and itinerant evangelist. The best men for evangelists are the ripest scholars, and their first work is to evangelize the world for Jesus Christ.

"Our churches, I fear, are too often delightful social clubs and not propagandist centers. Cultivated parochialism holds them together and the imperial side of Christianity is forgotten. But there is this menacing fact that people are growing away from the churches and the growth of population is much more rapid than the growth of the churches. We are regarding them as mere barracks, and we drill our forces on the barrack field instead of mobilizing them for an active propaganda. Fighting and conquering is the only way, and it must be done or another generation will find the churches going backward and not growing.

"A census was taken in London, and, making all deductions for wet Sundays, which are bad for statistics, it was found that only one person in five in a population of 6,000,000 was found in a place of worship. Upon making inquiries in Chicago I found that the conditions were worse. I cannot speak of the city of New York, but I am told that various tendencies are working in some way toward a disastrous drawing away from Christian influences. We are working on the barracks grounds among a little group of people and never sounding the trumpet of the great evangel. I have read one book in this country, never having come across it before, which has made a deep impression upon me, 'The Yale Lectures' of Nathaniel Burton. Although a bulky book, I have carried it with me in my journeys upon the railways, and to me it has been a real charm. One phase struck me, and that was that the great thing he regretted in all his ministry was that he so often preached without an aim. When we settle down in our little community, in our customary groove, and preach a sermon because it has to be preached, we are doing wrong. I am very sure that Paul never preached that he did not sound the evangelistic note. The Master never preached without seeing the people. Preaching without aim, we lose our souls, and in not trying to save other souls we lose our own. I would that the torch of evangelistic flame were in the hands of every minister.

"In Des Moines I heard one phrase that jarred me. It was that a certain man was an expert in soul winning. There is no minister that cannot look back over the years and see how his heart was thrilled when he preached so as to reach men and win them to Christ. I want now to speak to you very frankly. The truth is that constitutionally I am about as far removed from the common conception of an evangelist as any one before me. I cannot indulge in or tolerate a crude appeal or coarse sensationalism, and the ordinary engineering of the average revival is as distasteful to me as to any man in this audience."

Dr. Dawson here said he was awakened in a strange manner eighteen months ago. He attended the great Free Church Evangelical Council at Brighton, England. It was composed of all branches of evangelical Christians—Methodists, Baptists, Congregationalists, etc.—and meets once a year. He said he knew of it, had made addresses at its mass meetings, but at Brighton he got a lasting impression of how to reach the masses, so much talked about, and concerning which papers had been read and numerous addresses made at various times. But here the ministers gathered in a procession a thousand strong, and marched through the streets of Brighton, the marchers being professors of colleges, doctors of divinity, workingmen, and their object was to bring in the sheep which were lost. They went to the theaters, to public houses, to the places where abode lost women, and at 11:15 at night there were gathered in one audience 3,000 men and women, "and people that were out of the churches," said Dr. Dawson, "are in now. The sermon was simple, loving, masterly, no sensation, no rude appeal, and the end of it saw scores of men and women making their way to the front of the hall, asking to be prayed for.

"I went back to my own feeling that frequently I had been thrashing the air. I had no cause to complain of my audiences; they were always large. I felt that I needed the power of the same simple evangelistic note in my preaching. I arranged for a series of meetings, and for ten days Gypsy Smith (whom I had asked if he would go to a highly respectable church, and who had answered that he would indeed and had prayed that he might be asked) and I stood side by side. I had told my people, but they were not very keen about it. There seems to be an appalling silence when I talked of it. I tried to prepare my people for what I knew was coming. I could get 1,600 people in

my church to hear me preach, but I could never get a special prayer meeting. I made discoveries in my own people, those of culture, refinement, and there was a flowing of a divine Gulf Stream which I never suspected. Retiring women who had never spoken publicly began to pray. In that highly respectable Congregational church 20,000 people gathered in ten days; 600 or 700 went to the inquiry meeting, ranging through all the social grades from a colonel in the British army to a poor tinker whom I picked up in the streets, and to whom I gave a Bible and who put it into the pocket of his ragged jacket, saying he would never part with it, by the grace of God.

"My highly respectable church went processioning, too, a thousand strong, headed by two good Salvation Army bands, not bands that were all drum. We went into the poor streets and out into the highways, into the public houses, and not one of the marchers was insulted. One of the publicans said, 'I'm sorry I can't go with you. Get out from behind there, you fellows, and go with the gentleman.' Three thousand surged into the church, and when I rose to give out a hymn my heart thrilled to think there were so many lost ones near a great church that had never been reached. There were eight hundred men that were the worse for liquor, and we were until 2 o'clock in the morning dealing with these men. Some of them needed work and bread more than anything else and I fed them and put many of them in the way of getting work.

"Some may be inclined to ask what was the good of such a procession, and I answer that it was a demonstration of a desire to reach the common people. It had an effect upon the public mind in setting all sorts of people to coming to church who wanted to know what had happened. My people wore happy faces, were transformed with the glow of a changed heart. We went to the places where congregated poor lost women. I bitterly upbraided myself that within five minutes walk of my beautiful home there was a street that was a street in hell, and that for eleven years I had been a minister of Christ in that neighborhood and had never known what there was down in that deepest inferno. There was one house in which there were seventy lost women under one roof, and my daughter and I visited them and a number of them were reclaimed and work obtained for them. We had the joy of having them wish us a happy New Year. There is a joy in this world above all others and that is the joy of seeking and saving the lost. You need not pity those who are working among the poor and simple. You might rather envy them. They are proving every day that their religion is no cunningly devised fable, but that it is the power of God unto salvation. The result of the ten days mission in my church is a transformed church. It gave me something to do, something to preach, and not one of my people left me.

"It gave me the sense of the reality in preaching. The ministry without the evangelistic note is not worth continuance. An active propaganda is to bring about the revival which is said to be coming. It is also said there must first be an ethical revival. You cannot get an ethical revival without first awakening the spiritual. Horace Bushnell, your own great townsman, said long ago that the soul of education is the education of the soul. I would sound the note from the Atlantic to the Pacific that there is nothing to be ashamed of in the gospel of Christ, nothing to be ashamed of in evangelism. Oh, that a passion for souls may be kindled in this city and throughout my land and yours."

CAMPBELL MORGAN'S FIRST SERMON.

The Message of the Christian Preacher.

Great interest in this country centers around the work of Dr. Morgan in London. The hearts of the people of every denomination were drawn to him. We feel certain therefore that all our readers will be glad to have an account of the first service conducted by him in Westminster Chapel, London, and of the sermon preached by him at that time.

The London Examiner says that the service made a great impression, that the preacher was so earnest and convincing that the congregation went away with the firm belief that the best days of Westminster Chapel are yet to come. "Dr. Morgan appeared in excellent health, and his voice was distinctly heard all over the building. He is an impressive figure as he stands in the commodious pulpit, clad in gown, and with upright figure and commanding presence, looking out into the vast space which confronts him. The congregation was a mixed one, young and old, from all parts of London, who had come to hear the first sermon of what should be a memorable pastorate. The discourse itself was practical, and was a confession of the preacher's vocation and aims, and at times evoked subdued applause from the congregation as the speaker laid before his hearers the message he proposed preaching from that pulpit."

The text was from 2 Cor. iv: 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

We give here the report of the sermon as it appeared in the paper already named.

There is, said Dr. Morgan, no human interest with which Christianity does not deal. It speaks with authority concerning the facts of the material and moral universe. In the moral realm Christianity declares the eternal principles which are the standards of creed and conduct, and of character in all the affairs of men. The "it" of Christianity is the result of "Him," the Christ. Christianity is the logical issue of the crowning of Jesus Christ. Christianity is the realization of truth in the moral and spiritual realms, and Christ did not merely teach truth or explain truth, he is truth. It follows as a necessary sequence that for the creation of Christian conditions in life, personal life, social life, the life of the whole race, there must be submission to Christ. That truth, as I understand it, defines the work of the Christian preacher. The Christian preacher has one message and one work, and it is summarized in the words of my text, "We preach Christ Jesus as Lord."

The text I have chosen this morning is not merely the subject of one discourse. It is, by the help of God, to be the theme of all the ministry which is now beginning in this place. In view of this purpose I desire to speak to you this morning of the Lord himself as God shall help me, and so to speak as that there shall be no misunderstanding in your mind as to the place Christ occupies in my thinking and in my life.

Let me talk to you along three lines, on the subject of my ministry: Jesus Christ our Lord—(1) His Person; (2) His Purpose; (3) His Power. First as to His Person. This is a subject of vital interest, no other subject demands quite as much attention. There are very many ways of approaching the subject, but for me, there is but one. I approach the subject of the Person of Christ by accepting the New Testament narratives as accurate history, absolutely inspired by the Spirit of God. I grant you, there are difficulties

on this subject in the mind of many, but let me this morning sketch the lines of my ministry and begin there—not that I have not been in the questions behind the assertion, but because I think that the best way to settle the questions behind is to consider the Person revealed in the Gospels. And by such consideration it has come to me at last—this over-mastering conviction—that there is no accounting for him but by accepting the verity of the narratives which create him before my vision. There is the philosophical and the scientific aspect of the question, which will never be my way. I hold that Christ himself is the final wisdom; and I never can account to consent for him by a philosophy, but rather choose to test every philosophy by him. I do not come to any agnosticism for a statement of final truth upon which my soul can build. Now let me speak as a witness. I have come to the study of this fourfold Gospel story in faith, and their veracity has been sealed in my heart. Therefore, I have no time for the discovery of other methods, but I ask you to look at the Person whom I am to preach as he stands revealed in the Gospels of the New Testament.

We preach Jesus Christ, that is to say, Jesus of Nazareth, the man, and yet different from all other men, whose origin was the direct creation of God, by the Holy Ghost. Then I watch this Man, and I follow him through the experiences of his life, and I see him living a life perfectly adjusted towards God, and therefore towards all other matters and persons and places. But there is something else. This man is the Son of God, not new-born in time, but eternally born. He, taking the form of a servant, was able to act, through men for a special purpose, able not to act for man for equally special purposes. Such is the person of the Lord whom we preach.

Let me speak of the purpose of the Lord Jesus Christ. What was the passion of his heart? Be careful you don't answer it in the suburbs instead of the center of things. May I say, therefore, that the passion of Jesus Christ is that of the Kingdom of God? By the latter I mean the Kingship of God, the rule of God, the authority of God. To say that about Jesus is to say everything about him as to his purpose. Jesus came with great passion in his heart to set up the Kingdom within the individual. His method is best summarized in the old words, "Jesus, my Prophet, Priest, and King," and these three words will tell the whole work of Jesus.

As to the power of this Lord, it is spiritual in essence, dealing with the deepest facts of being, and is regenerative in its operations. The power of Christ is limited in the nature of its effect by the will of men God is love, but God is also a consuming fire. These are not opposites, but the same thing. I am preaching to you, and in some little measure this morning you have been led to see the face of Christ. Your looking will have the effect of making your life more fruitful or more barren.

Let my final words be personal. If I know my own heart, the words of my text, "We preach Christ Jesus the Lord," are going to be true here. But as the years go on I am more and more afraid that I don't know my own heart. Will you help me to realize that and make it true by your prayers? May I indicate one line of prayer? Pray that I may know him better, then I shall be true; and here, this morning, I desire to dedicate myself anew to him. I have been dedicated to him from my birth. I am his by my deliberate choice. Here, so help me God, Christ shall speak. I bring Christ to you as one imperial and royal, and give myself to him and pray that he may be set forth as the altogether lovely One, the chief among ten thousand.

The Bystander.

The Preacher and Civic Affairs.

A minister's wife takes the Bystander to task for his observations upon the San Francisco pulpit and the city officials. While the Bystander is unwilling to "argue with a woman" he must, for his own justification add a word in reply. He did not criticize ministers for dealing with fundamental principles of municipal morality, nor did he criticize the great meeting in the Alhambra theater, nor say a word against the young people doing something for civic righteousness. His contention is that the minister never quite realizes his dream nor makes his point when he descends to personalities and vents his fury on office holders. It was at this point where Dr. Parkhurst himself failed. It was at this point where a minister in Fresno has suffered physical affliction. Principles are more than persons. The pulpit must never be afraid to deal with the former, and it is called upon to deal with the latter only upon rare occasions, for doubtless such occasions do arise. To denounce office holders is never so effective as to interpret conditions and call upon the people to right wrongs. To recover the basic principles of municipal well being, to preach courageously the gospel of law and order, this is the function of the pulpit. The government of the city does not belong to the officials, but to the people. The officials do not own the city. They are the servants of the people. The real culprit is the man with the ballot. There should be a high license, but the people, not the officials, are responsible for the low license. We have the kind of government we want. Public opinion needs toning up. The city has been poorly managed in the past as it will be in the future. Change the administration and the same issues will arise. It is so in every city. Gambling, racing, the liquor traffic, all need attention, and they get it periodically, but there is no doubt Dr. Parkhurst would be a greater moral force in New York today had he not used the methods of reform adopted by him some years ago.

The Bystander has had a long experience with politicians and reformers. He knows whereof he speaks, and it is his conviction that the minister usually comes out of such a personal fight having sacrificed something, having lost something on the field of battle. This is not true of the press, nor of the politician, but it is true, usually, of the minister. One of the most difficult tasks of a modern minister is to keep himself and his profession and the church he represents precisely in place.

While these words may seem conservative, coming as they do from the Bystander, he would add he has a thousand times more respect for the minister who errs now and then on the side of radical reform, and who by his impetuous personalities brings down the curses of the enemy upon him than he has for the time-server, the fellow on the fence, the criminally cautious man who is all things to all men.

In the article referred to the Bystander did not have in mind any individual, but was dealing rather with a principle of pulpit instruction.

High License.

San Francisco contains over 3,000 saloons. They have been ruling the city. For many years the saloon, not the church, has dominated politics. The tax imposed upon the saloon is the smallest of any large city in the country. It is only $84. The large saloons advocate a high license in order the crush out the smaller ones. But apart from this it seems imperative that the license should be raised. The small taxation is not sufficient to pay for the necessary police protection. Other trades do not have such a good money investment. The saloonist is the best protected man in San Francisco. That the younger citizenship of the city should take a hand in cultivating a stronger public sentiment is right and proper. This is the opportunity of the young man. Let him speak and act. Some of the young men who were formally conspicuous in reform are now silenced by virtue of their connection with the city government. While the opportunity of the Christian young man outside the government is great, it is not greater than that of the young man who holds office. There is a future for any office holder who has the courage to speak in behalf of municipal purity. This is not a matter of politics, but of business. The city is supposed to be conducted on business principles That the cause of high license will ultimately win is now one of the hopes of all right-minded citizens, and one of the leaders in that movement is President Hatch of the Golden Gate Christian Endeavor Union.

Elizabeth Cady Stanton.

The anniversary of the birth of Mrs. Stanton recalls a woman of unique and interesting personality. For many years she was considered one of the eloquent women of the world, her pet passion being the political and domestic emancipation of women. She began life with a morbid regret that she was not a man. Perhaps it is natural for vain man to say her intellect was masculine.

Mrs. Stanton did not like laws nor men—laws because men made them too narrow, men because laws made them too broad. She was not altogether lovable because of her dogmatism. She was a born fighter, but her husband always spoke well of her in public. However, when after meeting Lucretia Mott in London and the first woman's rights covention was called, he thought she had suddenly become insane. It was not long until he was rid of that opinion.

In 1868 Mrs. Stanton ran for Congress from the 8th Congressional district of New York. Her creed was short and pointed: "Free speech, free press, free women, free trade." The verdict was short and pointed—24 votes. But the New York Herald supported her.

Mrs. Stanton shared some of the views of Kate Field and other radicals on the marriage and divorce question. These views which would shock the Episcopal convention, notably did the cause she represented great harm. She was not in very warm sympathy with the theological views of her time and was more or less interested in occult thought. In this she has many followers. The reader of her autobiography is convinced that her mind was ruled by a certain practical and negative quality. She was a natural Protestant. Luther would have found a great support in her at the Diet of Worms, and Savonorala would have been made happy had she lived in Florence in his day. She knew the fine art of objecting. She objected to the church bells in Johnstown, N. Y., and to the building of Grant's tomb, and to the treatment Parnell was made to receive at the time of his fall. But Elizabeth Cady Stanton was a sincere and heroic woman.

A TRIP EASTWARD.

III.

W. W. Lovejoy.

To speak of the great Congress at the World's Fair, Sept. 19-25, in just measure in a brief space is impossible. The president of the Exposition, ex-Governor Francis, rightly named it "the crowning feature, which would be longest remembered when all else was forgotten." For the Fair is an exposition of human achievement and progress in the civilizing arts and sciences, given in the concrete, material products. But the congress was a representative gathering, in flesh and blood, of specialists in every line of endeavor; men pre-eminent, world-famous many of them, talking for a week, under 24 divisions, in 128 sectional meetings. Of European savants 130 were invited, 96 actually came; of Americans and Canadians nearly 500, of California some half-dozen. It was of common remark that the world had never seen such a gathering before. The only parallel is Pentecost, when multitudes also heard picked men of various tongues, "speaking the mighty works of God."

The purpose of it all was fellowship, co-operation, mutual inspiration, the bringing the scattered sciences and separated workers into closer mutual relations. In spirit and character it was rightly called a "World University," and the material wealth and exhibits in the vast buildings all about formed its fitting setting.

One could not possibly cover eight departments in the week. We chose religion and closely-allied subjects. It was interesting to see "religion" treated as a science in the divisions of the program of 50 pages, and taking its due place without arrogance or sulkiness. We did not feel so at the Chicago Fair when the ethnic religions were set alongside Christianity; but we have learned since that the comparative method is with a view to better appreciation rather than to depreciation, and if religion,—Christianity carries a principle of growth it is best known when studied under the light of the doctrine of development. Accordingly we see it in the program-scheme, first as a philosophy, second, as a history, third, as social culture; and under these heads were discussed its metaphysics and ethics; Old and New Testament history, with church history; and the culture side of religion in its schools, colleges, seminaries, religious agencies and work—corporate, social and individual. The delegates were instructed also to treat their subjects in a particular way: the first address in each section—conceptions and methods, that is, philosophically; the second, the history of the subject up to date.

The addresses themselves (to be published later) met one's highest expectations. One might have had a conceit, before hearing them, that he had kept up in a general way with the progress of human thought; so might the traveler on the plain compare himself with the mountain climber and explorer, as to longitude, but how different the horizons and the relations of objects seen! One saw a cosmos, an ordered world of beauty, the other could but dream of it. What they saw we can here tell only in detached words—some of those that set in motion the atmosphere of our previous self-complacency.

Short, spectacled, plain-looking Prof. McCurdy of Toronto was talking on the Old Testament in rela-

tion to literature, philosophy and sociology. His brother specialists often nodded approval as they listened. We inwardly nodded in like fashion during the "literature" section of the theme: "The Bible began as poetry and ended as poetry; Lamech's song, Deborah's, the ode on Babylon (Isa. xlvii) the angel's song (in Luke), the song of the redeemed" (Rev.) "Hebrew poetry would be found to have much in common with other poetry," and the inference: the study of other poetry the best preparation for the undying songs of Israel's bards.

Budde of Marburg, Germany, in a glowing, large-hearted enthusiasm, sketched the course of Old Testament historical studies up to date. Brahminism, Buddhism and Mohammedism had preceded in other sections, but his passionate glorification of the work done in Old Testament history aroused the hearty sympathy of the distinguished workers—like Mahaffy in Greek, Goldziher, equally famous in Mohammedism—in other fields who were present. The way these Europeans honored their brother-specialists by a show of appreciative interest in their words was refreshing and instructive.

Prof. Peabody of Harvard, in what we might designate the present state of the churches, set forth "the present sin of the saints as not heresy but provincialism"—a failure to see how much wider Christianity must be than our own sect, or our own little section of interests and opinions. He told a story of a theological student up for examination, who was asked what were the occupations of the saints in the heavenly state. Washing each others soiled garments, was the reply. An inference, of course, from present occupations. Another bit we recall: "Science taught the survival of the fit, Christianity the survival of the unfit."

President C. C. Hall of Union Theological Seminary, New York, made a strong, even vehement plea for the complete affiliation of the theological seminary with the university, "wholly divorced from the ecclesiastical control and the presuppositions of sectarian theology." Does not this answer pretty nearly to our own seminary? Theology, he rightly said, was a university discipline.

Prof. Sanders of Yale, tall, manly, and of masculine good sense, magnified the function of laity in Christian teaching,—that the good sense, and manliness, and sound judgment of Christian men of business training might have its needed place in the great teaching-work of the church.

In harmony with this was a bright saying of that admirable woman, Jane Addams of Hull House, Chicago. She was speaking, of course, of social reform. There are two kinds of reformers, she said, those that try to make people go the way they, the reformers, think they ought to go, and those that try to find the way people want to go and give themselves to furthering this way. Could anything be wiser than this? It is the sublimed essence of our best social philosophy. Or, in simple words: People can be led if you sympathetically go with them, in condecending Christian love to their imperfect ideals, but they will not be driven, for that would be not to go of themselves.

The general impression of all these speakers heard was of the freedom from an apologetic or dogmatic tone or spirit. Apologetics, as a science, is always in order, but the fashions of the weapons must be anew forged from age to age, like the artillery arm of effective warfare. The "Defense of the Faith" they seemed to say, comes with the concurrent forces of the ages as they shall tell of the truth of life, of the beauty of the world, of the indisputable supremacy and lordship of the Son of Man; while, as humble workers of today, they but catch glimpses through their toiling of his glory ever on before.

THE INFLUENCE OF A BUSINESS MAN IN THE CHURCH.

By D. Gilbert Dexter.

[A paper read before the General Association of Congregational churches of California, Oct. 27th, 1904, at the Third Congregational church, San Francisco.]

Prefatory.

As a preliminary thought permit me to say that I had supposed until yesterday that I was growing young rather than old. You will recollect what Dr. Holmes said about his age, he was so many years young. But yesterday in referring to the keeping of the Sabbath, as brought to mind by a speaker of the morning session, I was called "an old fogy." And this by a business man because I remarked that I did not enjoy turning Sunday into a holiday rather than a holy day. That my New England training and education did not make it seem right—and what was more I did not think God approved of the change to present day methods.

I have always been considered to be liberal in thought and idea as to theology, etc., belonging rather to the new than the old school. But let me say frankly, just as I think and believe, that the growing idea to use Sunday for games and all sorts and kinds of recreation, has in my opinion been a great factor in the decadence of the revival spirit in our churches, hence the scarcity of conversions. I fear and believe that this change has come about largely through the influence of many of our so-called Christian business men, who go out for pleasure on Sunday rather than to church with their families.

One of our best young men who goes to church, but am sorry to say does not belong to it, by membership, when asked about joining said: "When I see business men belonging to our churches, even in the house where I work, constantly breaking the Sabbath by work and pleasures of a doubtful character, I am pained beyond words. It is too bad—it has a bad influence on those outside the church."

Oh, that man would remember the words, "Remember the Sabbath day to keep it holy."

Do not forget there is a real God in this new century.

Preliminary Glances.

Having been assigned to read a paper on "The Influence of a Business Man in the Church," I only wish I might be able to express in words the deep feelings of my heart in such a manner as to stir the hearts of others. It is a time when business laymen should feel the responsibility which rests upon them. There is no power so much needed in the church today—a power, if aroused, so patent for good, as possessed by business men who belong, nominally, to the church.

Mr. Spurgeon once said, "If it were a generally understood regulation that one of the conditions of church membership was service, we might see our churches rising to a far higher degree of zeal for God than they have ever yet attained."

Mr. Spurgeon was right. The great need of the hour is service. That injunction cannot be made too

emphatic. None should shirk from the Master's work. Business men above all should be found willing, ready and active.

(Before proceeding further it may be well to say a word about the term business man. It can be properly applied to a variety of occupations, as was evidently intended in the present assignment. Without going into a close definition of the term I will take up the subject and endeavor to confine it within proper limits.)

As a business man I may be permitted to speak of and to business men with more freedom and a better understanding than those who have not had the cares of business to contend with. It is easy to criticise those following a different vocation in life from our own without knowing the burdens to be carried. There should always be due charity towards those who have great responsibilities resting upon them. It is well not to forget the injunction of Charles Reed to "put yourself in his place"—so far as you are able—and not bear down too hard on your neighbor, who may be doing the best he can under all the circumstances. Therefore in what I shall say I would not be unmindful of true Christly charity towards the busy business man who hardly finds time to become acquainted with his family. And here the question arises has any man a right to become so engrossed in business that he feels he cannot afford to spend a share of time with his family and a further share devoted to work for the Master? I claim that he has not. There should be a proper division of time in a business man's life. There are so many business suicides. The daily papers record them. Not by pistol or poison, but from excessive devotion to business. The right division of time is not observed. The nerves become unstrung, the heart becomes weak, the time for rest brings no sleep, and at last the man dies—business suicide he cause.

The influence of a business man in the church should mean not the man in the church, but the man in business—and in all the walks of life, whether on Sunday or the work days of the week. It is the man of business as a professing, working Christian every day and hour of his life. In other words it is the reflected Christian life at all times and under all circumstances. He is the same kind, courteous gentleman, whether in the home, the store, the office—while engaged in the daily toil and care of life or on Sunday and at the social gatherings of the church. No matter what the calling may be—no matter as to time or place—he is at all times a true Christian gentleman. When the call comes for service, for help, the response comes, I am ready for the Master's work. Always ready should be the cheerful response of the Christian business man.

Dr. Caird in preaching his famous sermon on "Religion in Common Life," took for his text that familiar verse in Romans, xii: 2, "Not slothful in business; fervent in spirit, serving the Lord." In commencing his discourse, Dr. Caird said: "To combine business with religion, to keep up a spirit of serious piety amid the stir and distractions of a busy and active life—this is one of the most difficult parts of a Christian's trial in this world."

The point in Dr. Caird's remark which should always be enforced in the life of a business man is to "combine business with religion." Such a life is always one of symmetry and beauty. Such a combination must of necessity be one of living or life-giving service.

To combine business with religion is not only to deal justly and honorably with men, which is always to be found with a true Christian, but it is to be courteous, gentle—a gentleman with true dignity. There is nothing which deepens influence more than such a bearing before men.

To bring the right conditions into the business life, there are some things which seems to me to be necessary as a constant support and help. First of all to become familiar with the scriptures—to read them with an understanding spirit—to read them at home with the family—or if that be not possible, read them in your room. Of course if your are a Christian business man you will be found in church on Sunday—that goes without saying.

John B. Gough once said: "Nothing has helped me so much in becoming a reformed man as a close study of the Bible and attending divine services on Sunday. The devil gets his work in when a man becomes negligent as to how he spends Sunday." And John B. Gough knew from experience.

What kind of influence does a professing Christian business man possess who goes forth on Sunday to have, what men of the world call, "a good time?"

Still further for bringing right conditions into business and shedding the right influence—I say, emphatically, the business man should be found in the mid-week meeting—if any man in the world needs such a meeting it is the busy business man engrossed with care and responsibility. It is a place for help and life-giving power to help finish the week of work.

It is an essential factor to have the business interests well represented at all church meetings. I have known some churches when the annual business meetings of the year, involving the expenditure of money, with important plans for the year to be arranged, with the election of officers, etc., were attended by barely a quorum—and this to continue year after year. It is wrong. No person, man or woman, has a right to belong to a church unless they are willing to help bear the burdens of the church, not only in money, but in time. Every Christian business man should certainly attend the business meetings of the church. It is the Master's business—it concerns souls on earth and the eternal welfare when life's work is over.

Senator Hoar's Views.

No one knew the late Senator Hoar but to love and respect him. He could be approached by the humblest citizen, whether of his political and religious faith or not, and was sure of a courteous and respectful hearing. He was an active layman, of his denomination, and his acts of charity were well known. He was a true and faithful Christian in his daily life and conversation. I feel I cannot do better at this point of my remarks than to quote incidents of his life. They bear directly on the subject before us.

On one occasion he was chided for giving so much valuable time to the poor and humble. He quickly but mildly replied, "No matter who comes to see me they shall have respectful audience at my hands—the poor as well as the rich."

On another occasion he said: "To influence men to lead better, holier lives, should be an inspiring motive with the Christian day by day." "I trust my life is such that others may be led away from dangers and pitfalls."

At a religious convention in Saratoga in 1897, he said: "I want something to be said every Sunday, which, when the devil whispers in the ear of the young bank teller or cashier that he may take the funds of that bank and speculate with them—I want he should

hear something which will be ringing in his ear, and which will enable him to meet and overthrow that temptation."

Speaking to young men in 1885, he said: "Don't forget, young men, that a clear conscience and a good reputation is worth more than all the wealth in the world."

The influence of Senator Hoar in the church cannot be estimated in words. He was a power for good. He was true to his convictions regardless of friend or foe. When condemned he did not strike back. His life and works will live after him. His words will go ringing down through the ages, for his life and words are one.

The Wealthy Christian.

I have a great admiration for a wealthy Christian gentleman—no one can have more. Furthermore, it is not a sin to be a rich man. Money—riches, is very much needed in the world to carry on great enterprises which go to the furtherance of civilization and the Christianization of the world. When money is earned by consecration for doing good and is consecrated in love to help others then the dollar is some use in the world. There are wealthy men and women who have the true consecrated spirit of service—help. Thank God for them.

There seems to be a disposition on the part of some essayists and preachers to place some men of very large wealth on a high pedestal in the church because they are members therein.

In a recent paper read before a church association the essayist tried to prove the potency of wealth in a peculiar manner. He seemed to breathe words of condemnation towards the laboring classes. He quoted names of millionaires galore whose names are on church rolls. Among them at least one was commended who has become odious by the use of his money and the way he obtains it, to say nothing of his reputed life morally. This man has been mentioned by those outside the church, showing that his influence stands in the way of others coming into active Christian work. A young man said to me a few days ago, in speaking of the essay, it is a shame and disgrace to allow such a man to belong to the church.

Alpheus Hardy and His Influence.

A real Christian business man is not only dignified but courteous at all times and under all circumstances. If you go to his office, home or place of business, he meets you cordially, even if you do call for some charitable or benevolent object. He hears you calmly and with due respect whatever your errand may be and if your request be not granted you go away feeling you have met a Christian gentleman. He has won you for a friend, though your visit has not won the dollars sought.

Alpheus Hardy, the business prince, never turned the meanest beggar away without a hearing. A solicitor for alms was heard to say on leaving his office one day, "Mr. Hardy is a gentleman if he did not give me a dime." He had even won the beggar's respect by a gentlemanly refusal.

Think of the work and influence of one business man in the church. Study the life of Alpheus Hardy—always doing something for the Master. He took Christ into his business in all his daily walk and conversation. The benediction which came from his look and word and hand no one will ever forget who had the pleasure of meeting him. Many rise up today and call his name blessed. He loved young men and they loved him. His time and money was spent freely in helping the worthy poor, in lifting up the fallen, and cheering the grief-stricken and weary ones. In all branches of church work Alpheus Hardy was found with ready, helping hand. There should be thousands more like him—what a mighty power they would have for the upbuilding of the world in righteousness. Estimate if you can the education of one man through the help of Alpheus Hardy—Neesimer. What an inspiration this man has been to the Japanese nation. Educated by Hardy in the schools of America he returned to his native land to inspire and help his countrymen on to higher levels of education and with it civilization. There has probably never been an equal in the history of the world to the work of Neesimer. Look at the army and navy of Japan today, driving the Russian Bear to defeat at all points. In the history of the world there has been nothing to equal it. Is it not true that in a large sense this victory of Japan can be attributed to a business layman in educating a son of the empire? The very name Doshisha has electrified the Christian world. One man inspired of God to do his best for mankind, having brought the power for inspiration into the heart and life of a once ignorant and uneducated man—through him to a whole nation.

The Open Influence.

I believe in practical religion—a religion that enters into all the work of daily life. A life for Christ in common things—useful. A positive reality. So that we feel it pulsating in every drop of blood in our whole being. To live near to God is not to abandon the busy pursuits of life.

> "We need not bid for cloistered cell,
> Our neighbor and our work farewell;
> The trivial round, the common task,
> May furnish all we ought to ask—
> Room to deny ourselves, a road
> To bring us, daily, nearer God."

It is cowardly to live apart from the world for fear of sin and sinning. To be a Christian in business amid daily toil is a high and holy privilege. A Christlike spirit will Christianize everything it touches. Dr. Caird well says, "To spiritualize what is material, to Christianize what is secular—this is the noble achievement of Christian principle." Then shall our influence be felt.

The Talismanic Word.

Again I desire to emphasize one word in the work of the successful church—it is service—a willing, cheerful service—a service which includes the business man. It is the one word which I desire to make forceful, helpful. I wish I could make that word so potent that business men, without exception, would feel the responsibility of it fully.

Many years ago some friends were congratulating Dr. Lyman Beecher for the wonderful work he was doing in the city of Boston. He at once said, "Do not congratulate me, congratulate the 250 loyal men and women I have, who are so faithfully and nobly and consecratedly working for my church. No minister who has such a noble band of workers as I have could make a failure." In that band of workers a goodly proportion were business men—some were leading men of Boston.

Service of necessity brings faithfulness. A former pastor of the church to which Senator Hoar belonged,

Rev. Dr. Leavitt of this city, in speaking of the late senator, said: "Mr. Hoar never failed to occupy his pew at All Souls' church except when he was out of town or ill: In either of these cases the senator always sent a note telling of his enforced absence and expressing regrets." If our churches possessed members of such constancy and care there would be a transformation in service which would gladden the hearts of pastors and add joy in heaven.

The Question of the Hour.

We have come to a time of no ordinary interest in church history. A time which brings the ministry and laity face to face with problems that must be solved in the spirit of calmness and with good business judgment, led by the spirit of the Master. All over the world comes up the complaint of the churches that there is a lack of spiritual interest. Few men attend the services—congregations mostly made up of women and children. What is the trouble? What must be done to bring spiritual life and vigor back again? I will tell you what seems to me to be the trouble. The spirit of commercialism—money getting—with an inordinate desire for what is called the pleasures of the world is standing in the way of spirituality, as taught by the Nazarene. Business men who belong to the church have grown cold by not attending the services of the church—their influence has largely ceased in consequence. This is more than a business matter. It is a matter that has more than an earthly meaning. It concerns our future on earth and an eternity of interests, where a strict account is kept, and where a full adjustment must be made at the hands of one who measures justice with equity—from whose decisions there is no escape. There is an influence surrounding a business life which extends through all eternity. Let us stop and think of it—not only in business and social life, but in church and home—for it concerns eternity.

What effect do you think it would have if the business men belonging to our churches would make it a rule to go to church a half hour before time of service and meet strangers as they enter the house of God? Meet them with a warm grasp of the hand and bid them welcome? Make them feel at home so that they will desire to come again? That one act on the part of business men would bring a wonderful transformation. Business men, try it next Sunday and keep it up.

The Church Solicitor.

Soliciting funds for church work in various departments where there is actual necessity for it is not a pleasant duty to perform—but it must be done and somebody must do it unpleasant as it is. Some people in refusing will make a solicitor feel that he has truly been in the presence of a Christian and the refusal is placed on such grounds that sweetness exists on both sides. Occasionally one is found when asked to give who makes you feel that the pit is not far off and you regret that a brutal refusal should come from the lips of one professing to be a follower of the Master. There is never any excuse for a man who will not at all times and under all circumstances be a courteous Christian gentleman. Discourtesy has driven many a man and woman away from the church. Courtesy and a warm hand extended to strangers has brought many a soul to Christ and made them useful members in the church.

Senator Hoar speaking of young business men, said: "Remember there is something more to live for than money. Turn from the mad race after this world's goods, the mad fight for greed, to the love of higher things."

Do not forget one most important factor in life, that it is not the amount of money we may have, it is the amount of work we are willing to give by applying it in the right direction. Idle millions are of no use, it is the active use of time and money that tells for time and eternity.

This brings to mind what one of the foremost educators of the Pacific coast said to me a few days ago. "I have never had," he said, "much of this world's goods, in fact I do not ask for much, except to use in doing good. But one thing I do know I have worked every day to save young men and women from going wrong. It has been my study to see the weak points as well as the strong points in character and direct the young to take up duties best suited to them, with an injunction to do nothing they might be ashamed of."

The Beautiful Story.

Mrs. Waterbury tells a beautiful story told by Dr. Parks at Harvard College chapel last Christmas of "The Beautiful Life." It is a bit of word painting one will never forget. It tells of a young Japanese, highly educated, who came into Dr. Parks' study one day and without the least introduction, said: "Sir, can you tell me how to find the beautiful life?" Dr. Parks talked with him about the Bible and its beautiful lessons. But no that did not satisfy the inquirer. The doctor finally said, "Where did you hear about it?" "I never heard about it, but I saw a poor man in a boarding house in San Francisco—a carpenter—not educated like myself. This old man went about helping everybody—he was always happy—he never thought of himself. I have seen others have it. It cannot be your religion because you do not all have it." Mr. Parks then read the 13th chapter of 1st Corinthians and asked, "Is that it?" "It sounds like it, but how can I get it?" Then Dr. Parks told the wonderful story of the perfect life and said, "Now, you have just to follow that life." He then gave him a 20th century New Testament and requested him to read it and pray that light may be given to live this beautiful life.

Dr. Parks heard nothing from the young man for a long time. One day a message came from him just before the train was to take him to catch the steamer to go back to his own country. When he met Dr. Parks he said with a face beaming with joy, "Sir, I have found the beautiful life, I have found Jesus." He returned home to tell of the beautiful life.

When strangers meet us as business men what do they say?—what do they think? Do they see the beautiful life reflected in us? Are they led to believe that our religion means what is professed? Is our influence in the church what it should be?

An Only Son.

Some days ago, in company with many others, I visited Stanford University. We were driven over the great estate on which is located this amply endowed institution of learning. We passed beneath the memorial arch and passed into the most beautiful chapel in the world. The great organ gave forth its soothing and uplifting music at the hands of a master. The soloist inspired the visitors with sweet words and tones of "Remember me." All else was hushed into silence. We sat to think and to pray—for it was a place for prayer and how could we help a prayer with such surroundings—with the sweet tones thrilling in

our ears, not to forget the Savior of mankind. Forget him who died for us? No Christian heart could forget him!

And this memorial! Not only the chapel and the arch, but Stanford University in its entirety is a memorial to an only son who died in his youth. It is a beautiful memorial of the father and the loving mother heart. The consecration of great wealth for the education of young men and women. It is a noble thing to leave money to found an institution like Stanford. The son died that the memorial might be made. How is great wealth consecrated among the millionaires of the world today? Is it for the uplift of humanity? What an influence, mighty in its power and effect, would our business men of today have if their millions should be consecrated—given in memorial to Christianize and uplift the world. How much better, grander, nobler and more inspiring would it be to remember that an only son, the Lord Jesus Christ, died for all humanity, and that a great and grand and noble memorial be made to him who lived and died that we might live. If the business men who profess to love the Master would place their wealth in memorial of God's only son the whole world would be won for Christ and the organ peals of the universe with anthems of praise would ring on throughout all eternity in commeoration of the event.

San Francisco, Calif., Oct. 27th, 1904.

Book Reviews.

"Henry Ward Beecher As His Friends Saw Him." We find in this book the interesting articles which appeared some months ago in the Congregationalist, written, many of them by persons who were familiar with Mr. Beecher. They will be welcomed in this permanent form. Among the writers are: Drs. Lyman Abbott, F. W. Gunsaulus, N .D. Hillis, W. J. Dawson and Messrs. Edward Bok, R. W. Raymond and W. A. Dyer. The book is nicely illustrated, containing exceptionally fine pictures of Beecher. It contains 155 pages and the price is 75 cents net. [Pilgrim Press, Boston, Chicago and New York.]

"Honor Towards God." By John Kelman. This little volume of 64 pages is well worth reading. It is by the same author who wrote not long ago a fine study of the religious life and experience of Robert Louis Stevenson, entitled "The Faith of Robert Louis Stevenson." We give here the captions of the different chapters, and on our cover page an excerpt from the one on The Trust of Life: The Value of a Point of View, Life as an Affair of Honour, The Policy of God, The Venture of Faith, A View of History, The Trust of Life, The Trust of Trial, the Trust of Forgiveness. A good Christmas-time gift, this, for a friend. It is a book which one will read more than once. [F. H. Revell Co., Chicago and New York, 35 cents net.]

"Nameless Women of the Bible." By Theron Brown. Margaret Sangster writes an introduction for this book and says therein: "What a happy thought it was to cull from the great mass of that intensely biographical book, our English Bible, vivid sketches of the women who were brave, kind, helpful, influential, and whose names, nevertheless, were not given to history." There are thirteen sketches, as follows: Pharaoh's Daughter, The Heroine of Thebez, The Mother of Samson, The Wise Woman of Abel-Maim, The Queen of Sheba, The Widow of Zarephath, The Shunammite Woman, Naaman's Slave-girl, Belshazzar's Mother, The Woman at Jacob's Well, The Widow of Nain, The Woman Who Touched Jesus' Garment, Jairus' Daughter, The Syrophenician Woman, The Widow With Her Two Mites, Philip's Four Prophet Daughters. [American Tract Society, New York; pages 206; 75 cents.]

"The Daily Pathway." By Margaret Sangster. The articles in this volume of 270 pages touch in a beautiful and inspiring way on some phases of the life of every day as it is lived in the household. The author says that they may perhaps best fit into the leisure of the Sabbath afternoon when tasks are done and the family is gathered together in the seclusion of that rest day. Be this as it may, they fit into life and cannot fail to do good wherever and whenever read. There is no living writer of greater helpfulness than Mrs. Sangster. There are articles on the talent for loving, our friends, a commonplace saint, keeping one's word, the passing of gallantry, the everyday woman, the thrift of wise spending, needless calamities, summer holidays, summer Sabbath keeping, mid-winter and the Christmas time, etc. It is a splendid home book, one in which young and old will get inspiration. The world is to be made better by such books. [The American Tract Society, 150 Nassau St., New York; $1.25.]

Christian Endeavor Service.

REV. HERBERT N. BEVIER

December 4.

Topic: How to Worship in Spirit and in Truth. Psa. c: 1-5; John iv: 19-24.

It was in a precious wayside conversation that our Lord spoke his heart about worship. It was in answer to the remark of a sincere, though ill-living woman, that this great manifesto was spoken. "Woman believe me the day is when they that worship the father must worship him in spirit and in truth; for the Father seeketh such to worship him." He says that neither in Mt. Gerizim nor Jerusalem must men needs repair for worship—not in any exclusive place, for God is everywhere and wherever a true spirit is he can be worshipped. The requirements of acceptable worship are not local or restrictive, they are not wedded to any particular form of ceremony, they do not depend upon altars or incense or vestments, nor priests, nor acolytes, nor prayer books, nor trained choirs. Worship is essentially an inward spirit, a bowing of the heart to God and a bringing of the mind and will into communion with the infinite. God is a spirit. We speak the sentence glibly, but how few begin to enter into the temple of its meaning. Who yet can say he understands it fully. God is a personal being, self-conscious, having personality and will, yet personality in God must be something larger, sublimer, less specialized than in us. Our personality is like his, yet his must be as much different from ours as infinitude would certainly condition it. His personality is like ours "but vaster." Being spirit, he must be worshiped in spirit, "for spirit with spirit must meet." Forms will come and they have a secondary necessity; forms will be, for the mind runs to order and order implies ways and means, but the spirit is greater than the form. Let there be but a worshipful spirit, then any form may be used or none. Without the spirit the let-

ter killeth, but the spirit giveth life. "To worship God in spirit is to yield the motive powers within us to the unseen but almighty influences which we recognize as divine." Worship is adoration, prayer and praise. It is homage and communion in crystal-clear sincerity and with acknowledgment without reserve of dependence and trust.

In public worship the reading and meditation upon the revealed word of God will occupy a central place. When Israel came before the Lord the law was read in the hearing of them all. This would seem to be in reason as well as obedience. If there be a special message from God in the Bible it is important that it be not passed by or neglected. Ritualisitic churches place the reading desk to one side. Reformed churches give it the central place. If God is greater than man it would seem fitting that we should hear him speak before we speak to him. Let the Bible have the central place. Such would seem to be the truth of order in the sanctuary. Like Socrates of old we of a later age do also need to "wait for a voice from on high" to direct our steps.

Praise is essential to true worship. We are bidden to "Enter into his gates with thanksgiving and into his courts with praise."

Our infinite hearts are too weak and infallible to bear much praise. It spoils us. But there is no worthier expression of homage to the deity.

> Praise God from whom all blessings flow,
> Praise him all creatures here below,
> Praise him above ye heavenly hosts,
> Praise Father, Son and Holy Ghost.

True praise will be joyful and with a gladsome mind. Tuneful praise is comely and sweet. Come before his presence with singing. There is a melodious fitness in church music. It is another sign of exquisite order. Sound is vibration and vibration raised to high power bursts into song. Music is often used to symbolize the praise of heavenly worship. Perhaps it is a true parallel. Angels worship in heavenly choirs. Disembodied spirits sing around the throne. The praise of earth reflects the praise of heaven. Yes, worship to be in spirit and in truth needs much of the element of praise. But those who cannot sing a note can praise. Mr. Moody said he could not sing, but he could make a joyful noise. So all can worship in pure praise.

Prayer will be inevitable when worship is spiritual and true. The atmosphere of a church should be conducive to prayer. The hush of silence, a dimmed "cathedral light," the moving, suggestive power of gentle music, the ensemble of reverent art all contribute to the prayerful mood. Simplicity is a prime necessity, but we should not forget that the truest art is just the simplest art. Prayer—it is the heart of worship—its atmosphere, its inspiration, its reward.

Offerings are a part of worship. "Bring an offering and come into his courts." It should cost us something to worship. Here again is the cross. Sacrifice is great with spiritual meaning. It helps us to be hurt a little. We should bear in our bodies the marks of the Lord Jesus. The time may come when we can translate all sacrifice into service, but our human hearts cannot quite be trusted that far yet. Above all it needs, does it not to be in truth. Of the heart and not of the lip or posture. For the Lord seeketh such to worship him.

PREPARATION FOR EVANGELISTIC SERVICES IN OAKLAND.

Sunday afternoon a union meeting of the different evangelical denominations of Oakland was held in the First Congregational church in preparation for the evangelistic meetings to be conducted in that city early in March under the leadership of the Rev. Dr. J. Wilbur Chapman. An address was made by the Rev. Dr. J. P. Calhoun of Pittsburg, who is a field secretary of the Presbyterian Evangelistic Committee. Dr. Calhoun was introduced by the Rev. Charles R. Brown, who said that it had for some time seemed to the pastors that something other than the ordinary efforts were needed to bring to a confession of Christ people who worshipped Sunday after Sunday with them and yet made no public profession; that something further was needed to arouse the utterly careless and indifferent to bring them if possible into saving relations with the world's Redeemer, and that to this end the ministerial union had unanimously invited Dr. Chapman and his assistants to enter on an evangelistic campaign.

Dr. Calhoun then told the story of the remarkable revival in Pittsburg last year, which resulted in the addition of more than six thousand members to the churches of that city and in marked increase of spiritual life among the persons already identified with them.

Fifteen denominations were united in these evangelistic services and there was a remarkable spirit of unity. The churches not only stood together in this work, said Dr. Calhoun, but they stood on the old platform of Pentecost. Among the truths emphasized by the preacher Sunday afternoon was the one that prayer is the cost of a Pentecostal revival, and the church people of Oakland were urged to betake themselves to prayer if they would have there a revival. Referring to the sermons preached by Dr. Chapman it was said that they were sermons which uncovered sin and then showed the one great cure for sin. Speaking out of the experiences in Pittsburg Dr. Calhoun said: "Away with the infidel notion that the gospel has no longer power to move the hearts of sinful men."

After the adjournment of the meeting in the auditorium a meeting of the Oakland pastors was held in the parlors of the church. This meeting was presided over by the Rev. Dr. Baker of the First Presbyterian church. Dr. Calhoun spoke as to the necessary steps in preparation for the evangelistic meetings and committees were appointed accordingly.

Sunday morning Dr. Calhoun spoke in the First Methodist church; in the evening in the First Presbyterian.

SONOMA ASSOCIATION.

The Sonoma Association met with the Petaluma church, November 15. Delegates were present from Santa Rosa, Guerneville, Green Valley, Sebastopol and Sonoma. The first session was occupied with the examination of William Mallet, pastor of the Guerneville church for license to preach. The examination was satisfactory. The afternoon was devoted to papers and discussion upon the general theme of the Bible. Valuable papers were presented as follows: "The Bible in the Pulpit," Rev. Frank A. Bissell; "The Bible in the Sunday-school," Mrs. J. H. Madison; "The Bible in the Home," Mr. C. E. Wingate; "The Bible in Business," Mr. W. L. Sales.

The evening session was opened with a praise service conducted by Mr. Wm. Mallet, after which Prof. Buckham delivered an interesting address upon "Congregational and Christian Fellowship."

Wednesday morning was given up to a ministerial conference. The following topics were considered: "The Minister and the Community," Rev. Arthur B. Patten: "The Minister and His Parish Calling," Rev. Francis W. Reid "The Minister and Church Finance," Rev. Samuel C. Patterson.

The Christian woman and her interests were considered in the afternoon. Papers were read as follows: "The Christian Woman and Missions," Miss Catherine Denman; "The Christian Woman and Social Life," Mrs. Phoebe E. Hubbell; "The Christian Woman and the Local Church," Mrs. Martha Stearns.

The Association adjourned Wednesday evening after an able sermon by the Rev. A. K. Farnworth of Sebastopol, and the communion. Rev. Frank A. Bissel of Green Valley was moderator of the meetings. The churches of the Association so far as represented gave interesting reports of active work done and encouraging prospects for the future. The next meeting will be held in May in Sebastopol church.

F. W. Reid, Registrar.

THE RESPONSIBILITY OF IDEAS.

Some contend that life is largely what we do, independent of what we are or what we think. A little reflection will reveal this fact, that the keeping of the will is in the thinking, the soundness of the conscience depends on the soundness of the moral ideas. Man's moral nature turns on a free hinge. The sense of moral obligation determines the course of action, and the sense of moral obligation depends upon the qualities of ideas. The responsibility of ideas is primary to conduct, primary to character.

It is not necessary to set up nor maintain that all ideas are of equal moral worth. Those ideas which rule the mind, the heart, and the will are known to us all. A sound man must have sound ideas of the personality and of the goodness of God. There can be no stable moral government without divine personality and divine goodness. There can be no sense of moral obligation without a moral government. It is necessary that children be taught the validity and stability of the natural order and its general relation to God. Confusion at this point brings coldness and darkness into the inner life. There are two extremes to be avoided, the elimination of God out of nature, leaving simply a mechanism, running and caring for itself, a sort of impersonal perpetual motion, on the one hand, and an overconception of the immanence of God in the world, which, in effect, is the substitution of the natural world for the personal revelation of God. The former error lands us in the bleak heights of deism, and the latter in the low grounds of naturalism. The Bible clearly teaches that God is the author and director of the natural order, but that he himself is personally apart from the natural order. "God is a spirit; and they that worship him must worship him in spirit and in truth." Christ distinctly tells us that "the true worshipers shall worship the Father in spirit and in truth."

There was an old, rudimentary naturalism lingering in Samaria. "Our fathers worshiped in this mountain," said the woman at the well. It is perfectly clear that Christ on this occasion corrected that idea. It is idolatry to make an idol of the natural world. God is not immanent in the natural world in any sense of direct religious significance. Sin, salvation, repentance, fellowship, are all in another and higher realm. The Christian knows that God is not in nature reconciling the world unto himself. He is in Christ Jesus reconciling the world of persons, not the world of things, to himself.

We have no sympathy with the oft-quoted illustration of Professor Huxley, that life is a game of chess. He goes on to tell us that "the chessboard is the world, and the pieces the phenomena of the universe; the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. All we know is that his play is always fair, just, and patient. But, also, that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid, with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated, without haste, but without remorse." That is a level of human life far below the Christian's ideal. That is next to fatalism. It is at best a cheap commercialism. That kind of ideal would place a premium on sheer cunning and promote a sort of foxy animalism as the basis of character. God is the ruler of the natural world, but he is not playing a game of chess, checkmating, confounding, and punishing his children. That kind of naturalism has cursed the world through many centuries. The "kingdom of God," "the kingdom of grace," "the kingdom of love," is above and beyond the processes of the natural world. This widespread attempt on the part of many Christian teachers to mix clay with the higher personal truths of the gospel has cost the church its finest conceptions of spiritual truth, and in a most subtle fashion substituted for the plain personal gospel of Jesus Christ a mixture of naturalism and heathen metaphysics. The result is a sort of metallic humanism.

The conclusion of the whole matter is plainly this: The Christian ministry must preach a direct gospel. Natural processes may illustrate the laws of grace, but God is not in them. God is above and beyond them. The conscience born of the earth is earthy. The faith produced and sustained by truth filtered through the natural processes of this natural world is coarse of fiber. If Christ had any message to the world, it was not to explain the natural world, but to reveal by the direct laws of personality the way to God. "I am the way, the truth, and the life." "No man cometh unto the Father (by the laws, by the processes of nature) but by me." It is about time we should break up this incrustation of naturalism, and talk face to face with God about the great problems of saving the world.—California Christian Advocate.

The convention of the American Anti-Saloon League at Columbus, Ohio, Nov- 16-18, promises to be a notable event. It will be preceded by a six days' conference of state superintendents and other workers in this cause. It is expected that the following speakers will be among the well-known men present: Bishop Luther B. Wilson, president of the League; Rev. Geo. R. Stuart, of Tennessee; Congressman Charles E. Littlefield, of Maine; Louis Albert Banks, D.D., of New York; E. S. Chapman, D.D., of California; Hon. John J. Woolley, of Chicago; G. W. Young, D.D., of Kentucky; and Howard H. Russell, D.D., of New York.

Next Monday the Rev. H. H. Wikoff will address the Congregational ministers of San Francisco and vicinity, giving some impressions received while on his recent trip in the East.

It is claimed Hon. Tom Watson of Georgia is the originator of the rural free delivery and in the few short years 36,000 routes have been created at an annual expense of $30,000,000.

A MATTER OF HEALTH

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Sunday-School Lesson.

Edwin Francis Brown.

Lesson X. December 4th.

HEZEKIAH RE-OPENS THE TEMPLE.
(II Chron. xxix: 18-31.)

Golden Text: Them that honor me I will honor (I Sam. ii: 30).

Daily Home Readings.

M. A Good Beginning (II Chron. xxix: 1-11.)
T. Hezekiah Re-opens the Temple (II Chron. xxix: 12-19).
W. Hezekiah Re-opens the Temple (II Chron. xxix: 20-31).
T. The Sin of Ahaz (II Chron. xxviii: 22-27).
F. Invitation to Worship (II Chron. xxx: 1-9).
S. Great Joy (II Chron. xxx:10-21).
S. A Happy Day (Psa. lxxxiv).

Introductory.

Inasmuch as Judah's troubles had been caused by turning away from Jehavoh and toward the worship of idols, it was necessary that every reform movement should begin with the temple and its service. As each idolatrous king had desecrated the sacred edifice, so each king who loved righteousness and walked in right paths undertook to repair the injury done, by rebuilding the walls and restoring the utensils, in order that the people might worship God according to the original plan.

Expository.

The tempel had been so thoroughly repaired and renovated by King Hezekiah that the reopening ceremonies were made equivalent to a dedication. The priests and Levites had been depended upon to make the improvements in accordance with the designs of Solomon. That necessitated the discarding of many of the vessels and other appurtenances, which, from time to time, had been substituted by heathen rulers. Ahaz seems to have been the worst offender in that regard (vs. 18 and 19).

That Hezekiah had the co-operation of all classes is evidenced by the fact that the rulers of the city were in sympathy with him. They were the heads of families and in every way representative of the people.

Vs. 21-24. The first three kinds of animals were doubtless used as burnt-offerings, while the he-goats served as a sin-offering. The difference between the burnt-offering and the sin-offering was that in the first instance the whole animal, with the exception of the skin, was placed upon the altar, and burned in sacrifice, while in the case of the sin-offering only certain portions of it were burned on the altar, the remainder being carried to some clean place outside the city, where the fire was properly applied to it.

All classes—the king and his household, the priests and Levites, and the people of the nation as a whole—were included in the benefits secured by the two kinds of sacrifice. In fact, "all Israel," or the entire twelve tribes, was to have the benefits of reconciliation "This fact is significant, as indicating that at this new dedication of the temple the memory of national strifes and divisions should be obliterated and the whole nation as an unbroken community once more consecrated to God."

Vs. 25-30. King David in his day had appointed the Levites to not only assist the priests in the offering of the sacrifies, but perform the duty of praising, which was done by means of musical instruments and singing. On this memorable occasion the king had some of the psalms of David and Asaph sung.

V. 31. It must have rejoiced good Hezekiah's heart that the people had responded so spontaneously to his appeal for a reconsecration of themselves. They fully realized that what had been done was due to the gracious spirit of God.

Suggestive.

1. All true reform must have its inception in a quickened moral and religious conscience.

2. We no longer need the blood of lambs and bullocks, sprinkled upon an altar of brass or stone; we have the real atonement through the "Lamb of God."

3. The climax of the worship was reached when all the people drew nigh and took part therein.

THANKFULNESS.

For national blessings, for the fruits of the soil, for wealth and opportunities to gain material comforts, there are no people on earth under obligations so great as we are, to tender thanks to the Most High. God has blessed us beyond all other nations. While in other lands there are complaints of hard times and decreasing business, the volume of our national trade is increasing, and abundant harvests have been given us. For these blessings we ought to give thanks to God.

For our social blesings we ought also to render thanks. In spite of gloomy prognostications, our free institutions have been preserved, our government by the people and for the people has continued, and we are in no danger of usurpation, or of an attack from a foreign foe. In spite of the blunders of our legislators, in spite of greed and corruption, in spite of selfishness and the schemes of designing men, our Constitution has survived, and we are still the model of other nations and the envy of many. For the preservation of our civil and religious liberty let us thank God.

For our religious privileges, and the proclamation of the Gospel everywhere, we should be grateful. Every man has the right under our flag to worship God according to his own conscience, and need be under no dominion of priest or Pope unless he chooses. The liberty for which our fathers crossed the seas has been maintained unimpaired.

In personal blessings we all have more reason for thankfulness than we realize. Some there are who are in sorrow. It is hard for them to be thankful. It may be poverty, or sickness, or bereavement. But in all cases there is much in every lot that calls for thankfulness. We are too much in the habit of dwelling on the misery and brooding over the disappointments and trials instead of taking into account the bright side of life. He is the happy man who keeps strong his faith in God and holds firmly to the belief that every trial is sent to develop his character and to make him better fitted for the life to come. In some instances the trouble is the direct result of misdoing. To every man thus afflicted there is added poignancy, which comes from remorse. Yet let him, too, be thankful that chastening has come to bring him back into light. No man should grieve so utterly as to despair. If it has taught him the lesson of avoiding sin, it has effected its purpose, and God will welcome back his wandering child, who proves his sorrow by an amended life. He, too, may be thankful that God is loving and forgiving and is ready to restore.

The best way of proving our thankfulness in every case is to make some one else happy. There are people all around us whose lot is hard, let us brighten it out of our own abundance. It may be little we can do, in comparison with the gigantic need, but the little should be done. Though it be only sympathy, none but those who need sympathy can tell how welcome it is. The kindly word, the kindly deed,—even a kindly greeting,—who can tell how grateful it is to the aching heart? We are travelers together through life, and if we can lift a burden, or smoothen a weary span in the road, or cheer a sinking heart, we render a brotherly service which, mayhap, counts for more than we realize. "Go thou and do likewise," the Master said, after telling the story of the Good Samaritan; it was a kindly

injunction, beneficial to the man who had fallen among thieves, but still more beneficial to him who plays the neighbor's part.—Christian Herald.

LIGHTS AND SHADOWS.

Marian Howard Coyle.

The French never seem to have enough holidays, so, on every occasion the whole city close up their shops and go out for the day. Nothing but the cafes and dram shops will keep open, and they do a thriving business.

We thought we would go out to the Bois de Boulogne. It was a beautiful day, but the boat was so crowded that it was a little uncomfortable. We stopped at a great many stations in Paris, and then we sailed through the water like a swan for a mile or two before stopping again.

We passed some very old, quaint villages, the houses looking as though they could not stand much longer. A great many of them were covered with a pretty creeping vine, which added greatly to their beauty. The old French houses are very pretty.

As we passed these villages we came to a wide place in the river where some boat races were in progress. There was the band, judges' seats, and seats for the honored few, and Frenchmen in the most gorgeous costumes I ever saw. It made me think of the pictures I have seen of the Mexican bull-fighters. There was a number of people to get off at this point, so we could watch the fun. We were fortunate to see some new race which is very popular with the French people. There are five men in each boat. One man is gaily dressed and stands in the bow of the boat with a long pole. The men row madly toward each other, and as they come near, the men standing try to knock each other off. How we laughed, as both the men were fat and we expected to see one or the other fly into the river. The band plays some lively music and the people cheer the favorite crew. It took us about an hour and a half to sail down to the park. It is a very beautiful place, and hundreds of people go down there every Sunday and on fete days. In some places the trees are so thick it looks like a forest. At one end all the rich ride and walk, and we saw some elegantly gowned women in their autos.

There must have been hundreds of poor people there enjoying the green grass, as there are no signs, "Keep off the grass." The children were rolling each other and having a good time generally.

I wish you could see the fruit trees in the Luxemborg Park now. They are all adorned with little paper bags, to keep the birds from the fruit. The fruit, of course, is very large, but that is such a funny sight I can't help but smile whenever I pass.

There are many poor children in the Park, as the days are quite warm again, and the little things live in such miserable holes they call home, it is a delight for them to get a little fresh air. The park is full of trees and planted so close together the sun can't shine through. You can very seldom get a seat in that part of the park.

I must tell you of our visit to the Castle of St. Marguerite.

The castle was built by Francis the First and given to Argo, who was a pirate, for service that Argo had rendered Francis. Argo was far the richer of the two, and had loaned Francis a great deal of money. For payment, Argo received the castle here and the one in Dieppe.

No one would think that such noted people had walked through the rooms and grounds five hundred years ago. Some French people have the place now, and it seems sad that it should be used as it is. The great dining-room, with its ancient fireplace and beamed ceiling, is used as a seed drying room. In the court where the powdered-hair ladies and gentlemen promenaded logs are piled.

The stone steps leading to the tower were worn down in the center to such a degree that it was difficult to go up and down for fear of falling. We went in the kitchen, where the cook used to prepare those wonderful dishes fit for a king. The fireplace was one of the old-fashioned kind our great grandmothers remember so well. It would make an American envious to look at it. The old andirons 500 years old were as good as new, as was the hook that held the pot. A pretty dog was lying in front of the fire and a little bench white as snow stood in one corner, and I fancy it was the grand dames' favorite corner.

An elegant grandfather's clock ticked away the minutes in that quaint kitchen, and I wished so much you could all be here and see it.

I wish you could see how some of the poor people live in the town. There are a great number of them that cannot afford to pay house-rent, and the government has given them permission to live in the cliffs. The cliffs all along the coast are beautiful, and there are dozens of families living in them.

You might have thought they were animals, if you had seen them, as they were dirty beyond description and had such a wild look. There was a family of eight living in a space about as big as my bedroom at home. A baby had been born there about two weeks before, and its little weak cry was pitiful. The woman came out with it in her arms, begging, and we couldn't help but give her a few coppers. We went to the end of the cave and found another family, but they were remarkably clean. The little girl said they had lived there eight years. Her mother fished and her sister went out cleaning.

Faith Stronger Than Sight.

Mr. A. was helping himself generously to the hash served at a summer boarding house.

"How is it," said his wife, Mrs. A., "that you eat hash at a stranger's table and always decline it at home?"

"Because I do not know what this hash is made of."—J. H. Rohrbach, in June "Lippincott's."

His Sphere.—He: "Don't you know that I'm a fatalist. I believe that what is to be will be." She: Well, I'm quite sure, Cholly, that you'll never do anything to prevent it."—Puck.

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THANKSGIVING.

One day we might forget our cares,
The selfish needs that fill our prayers,
And turn our pleading into praise,
Acknowledging God's gracious ways.
We have had home and daily bread,
And thank Thee for full tables spread.

If Death has claimed our very best,
We thank Thee for a loved one's rest;
And praise that Providence can bring
Sweet water from each bitter spring.
For things we have not understood
We thank Thee, Giver of all good!

For leading nations through their strife
Into a larger, better life
We thank Thee, knowing war will cease
Before the coming Prince of Peace;
And for the care that broods above
Each soul, we thank Thee, God of love!

—Myra Goodwin Plantz, in "Christian Advocate."

MOVE INTO THANKSGIVING STREET.

At a love-feast a good brother had indulged in a long, complaining strain of experiences about the trials and difficulties in the way to heaven. Another of a different spirit followed, who said: "I see that our brother who has just sat down lives in Grumbling Street. I lived there myself for some time, and never enjoyed good health. The air is bad, the houses bad, the water bad; the birds never came and sang in the street, and I was gloomy and sad enough. But I flitted. I got into Thanksgiving Street, and ever since then I have had good health, and so have my family. The air is pure, the water good, the houses good; the sun shines in all day; the birds are always singing, and I am as happy as I can be. Now, I commend our brother to 'flit.' There are plenty of houses to let in Thanksgiving Street."—Christian Intelligencer.

GIVE THANKS.

A Gypsy boy lay dying in one of the hospitals in England. A Christian nurse bent over him and repeated: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The boy gazed intently into her face a moment, then with his dying breath, said: "And I never thanked him." O, the forgotten blessings that have so noiselessly come into our lives! We have used them to make our own way in the world, instead of making God's way into the hearts of men—never once thinking of, or even thanking, the one from whom all blessings come; seemingly taking it for granted that since God created us, it is his bounden duty to give us his greatest blessings. Is it any wonder that our spiritual growth is slow? No, the wonder is that his spirit still hovers over us. Let us give thanks to him.—Selected.

A young school-teacher who was graduated from the normal school last June was asked one day last week to substitute a higher grade than her own. She was a little nervous over the temporary promotion and was anxious that everything should go off in the usual order. While instructing the class in composition, she said: 'Now, children, don't attempt any flights of fancy. Don't try to imitate the things you have heard, but just be yourselves, and write what is really in you."

As a result of this advice, one little boy turned in the following composition:

"I ain't goin' to attempt no flits of fancy; I'm just goin' to write what's in me; and I got a hart, a liver, two lungs, and some other things like that; then I got a stummick, and it's got in it a pickle, a piece of pie, two sticks of peppermint candy, and my dinner."—Chicago Journal.

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The Waiting Time.

A minister, who was noted for his beauty of character, said recently:

"I am trying to learn, when I have to wait at the telephone, or in somebody's office, not to fume or fret, but to spend the moments communing with Christ."

Small wonder that the nervous, brain-racked lines written on so many faces did not mar that serene countenance. And one of the secrets of the serenity was that he had learned to make the moments of waiting moments of uplift.

"Forward march. Halt!"

It is not the first order, but the last, at which many of us falter It is not the long march but the call to stand we dread.

It is the moments of waiting that do much toward forming our characters. It is in the halts that we face life and ourselves.

Far Better.

This is a good world. We have reason to be thankful that we have had an opportunity to sojourn here for a season. The knowledge of this planet which we have gained and the experiences we have had here will stand us in good stead when we shall enter upon our new term of service above the stars. This life is good. With all its sorrows and temptations this life is sweet. We may all accomplish something, learn something, and become something in this life. But there is another world, and it is far better. There is another life, and it is far better. Tomorrow is better than today. Heaven is better than earth. Eternity is better than time. To depart and be with Christ is far better.

Rules for Those Who Write for the Press.

Let those who have occasion to write for publication observe the following rules, which are said to have been framed by a celebrated teacher of rhetoric. They are:

"1. Have something to say.

"2. Say it as plainly and concisely as you can.

"3. Be sure to stop when you are done.

"4. Review carefully your production and strike out all your 'fine' sentences."

New light does not mean a new sun.

Let there be a warm commingling of interests between yourselves and those who are nearest. How often there is so little in common between the father and the children, or between members of the same family; each one living his life under the same roof and yet knowing little of the other —brothers and sisters, and yet comparative strangers. Much is lost in this way—at least much would be gained if there were a merging of confidences.

I could not ask for you a greater gift than that in the future, when your autumn time of life shall come, you may have the springtime in your heart. There is only one life where the new never becomes old, where the love is always kept fresh and is always a first love with increasing freshness; and that is having the One who says, "I am the life."—Margaret Bottome.

A good nature is always a good character.

THE SIERRA NEVADA DEVELOPMENT COMPANY

—OF—

TONOPAH AND GOLDFIELD

Kindly permit us to trespass upon your time for a few moments, in which we desire to call your attention to some of the valuable mining properties owned by the **Sierra Nevada Development Company,** and then you can judge fairly and conclusively as to whether an investment in a few shares of stock in this Company will not bring you greater and surer returns for the amount invested than any other company now owning and operating large properties in Tonopah, Goldfield, and also in California.

We own the **Archer Group** of eight claims situated in Tonopah, the surface ore on which essays $52.00 per ton, the ledges are well defined fisher veins. Mr. J. D. Hoff has just returned from Tonopah, leaving a force of men at work developing these claims. This company has two claims at **Gold Reef,** also four claims just located at **Goldfield** on the same vein with the great **Sandstorm** mine of $10,000 ore. Our Company nas secured a very valuable lease from the **Silver Pick Mining Company** on the ground that joins on the north end of the celebrated January mine, which has produced in the last few months $500,000 in gold. A survey of the January vein shows that it runs through the property secured by this Company, and the underground workings of the January are now within only a few hundred feet of the ground which we have secured, and we expect to cut the January vein within the next sixty days. Our Company owns the **Sonoma** and **Bon Ton** mines in Calaveras County, California. This ore runs from $15 to $400 per ton with a ten-foot ledge; also 1,000 acres of fine **Coal** and **Oil** land in Monterey County, California.

You are most cordially invited to visit our offices and examine our ores, and if, upon investigation, you are fully satisfied, join us as a stockholder in these properties. We believe you will be abundantly recompensed by the returns upon any investment which you may make. The stock now being sold is for development purposes, and only a small number of shares will be sold at Ten Cents per share. Positively no assessments will be made upon the shares of this Company.

J. D. Hoff, E. M., President; E. R. Healy, Vice-President; A. L. Taylor, Secretary.

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He can't put his heart to his work.
He tries to make "luck" take the place of ability.
He is consequently a second-rate man.
He is making a mere living instead of a life.
He takes the easiest job he can find.
He watches the clock instead of his work.
He is always looking for a pay-day.
He does not realize the best part of his salary is not in his pay envelope.
He is always behindhand.
He prefers amusement to work.
He won't make a self-sacrifice.
The $10 a week now looks bigger than the possible $50 at the end of a tedious apprenticeship.
He chooses friends among his inferiors.
He dares not act on his own judgment.
He lacks the self-confidence, combativeness, and continuity.—Charles F. Boger, in Human Culture.

Reasons for Lean Christians.

They own Bibles, but feast on newspapers.
They sing about peace, but do not surrender to get it.
They pray that the kingdom of heaven may come, but block the way by worldly living.
They listen to sermons on unselfishness, but pamper themselves on food and dress.
They wear crosses, but shrink from bearing them.
They praise Christ with their lips, but declare the things he did to be wholly impracticable now. —Unknown.

Put heart into your work and you will get joy out of it. Let the money consideration be second ary. The first thing is to be true —to labor with a composed, invincible energy, till it becomes a labor of love and gladness.

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